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angels, are to the author as real as the more familiar territory in which we mortals dwell. To explain the nature of these "heavenly places" with the greatest possible clearness and detail, in the light of all the information to be gained both from Scripture and philosophy, is the special object of the author in this book. Only after he has thus exhausted the immanent relations of the Godhead does he pass to a consideration of the *transeunt* relations. Here we find ourselves on more familiar ground. In the threefold economy of the Father, the Son, and the Holy Ghost we have a successive description of the work of creation, of the divine education of mankind through pre-Christian history, culminating in the incarnation of the Logos, and finally of the founding, growth, testing, and ultimate glorification of the Christian church. The end of the entire process is the return of all things to God by whom in the first instance they were created.

We cannot close this brief review without referring to the charm of Dr. Rocholl's style. For a man of his years—we understand that he is long past seventy—he writes with a vigor and freshness which are remarkable. Master of a rich material, drawn from the most varied sources, he uses it with ease and lightness, to illustrate, not to obscure, his points. The only wonder is that a man who shows himself so familiar with modern thought, both theological and philosophical, should be himself so entirely unaffected by it. Yet this very independence gives the book its interest. In spite of his frequent polemic against the Thomistic theology, we cannot help suspecting that the great Schoolman would have found in Dr. Rocholl a congenial spirit. To all those who desire an insight into the *Weltanschauung* of an earlier generation we do not know where to recommend a more charming and competent guide.

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THE MIRACLES OF UNBELIEF. By FRANK BALLARD. New York : Imported by Scribner, 1900. Pp. xi + 362. \$2.25.

THE purpose of this book is stated very clearly: "If, because it postulates the supernatural, Christianity be regarded as incredible, it is demonstrably yet more incredible without the supernatural." "Whatever be the difficulties of Christian belief, the difficulties of unbelief are greater."

Mr. Ballard contends that in each of the various realms of thought more difficulties, not fewer ones, are introduced by the attempt to

account for the universe and Christianity apart from the "God hypothesis" and credence in the supernatural. For example, there is less difficulty in accepting the postulate of Christian faith, "In the beginning God —," than is involved in accepting the affirmation of agnosticism contained in the following quotation from Mr. E. Clodd's *Story of Creation*: "Of the beginning, of what was before the present state of things, we know nothing, and speculation about it is futile. But since everything points to the finite duration of the present universe, we must make a start somewhere. And we are therefore compelled to posit a primordial, nebulous, non-luminous state, when the atoms with their inherent forces and energies stood apart from one another. Not evenly distributed, else Force would have drawn them together," etc., etc. Mr. Ballard makes one of his strongest points in contending that unbelief, in rejecting the postulate of Christian faith, strains out the gnat and swallows the camel. In this chapter on "The Realm of Physical Science" the author is at his best.

But in several of the chapters that follow, "Facts of History and Their Explanation," "The Realm of Psychology," "The Moral Realm," "Christ, His Origin and Character," and "The Spiritual Realm," the author weakens his position by claiming too much. The following sentence is characteristic: "The task of giving adequate account of Jewish nature, idiosyncrasy, origin, religious beliefs, and present condition, on a purely naturalistic hypothesis, also involves decidedly greater difficulties than the acceptance of all that is reliably recorded concerning them in the Bible." Here is an antithesis between terms which, to many students, have the same value. For when we have discovered the real movement of Jewish history, it is as natural as that of any other nation; but there *is* a difference in the bias of the historians and in their interpretation of events.

The author uses comparisons that are too sweeping—either this or that, when, it may be, a third position is possible. Either one must accept a given explanation of the divinity of Christ—the miraculous conception—or belief in Christ's divinity must be given up altogether, which, to an increasing number of biblical students, is wholly gratuitous and need not follow.

From his point of view there is an impassable gulf between the position of Christian faith and the position of those who are not able to accept the current interpretations of Christian faith. The "disciples of unbelief" may not be wholly wrong in rejecting some of these interpretations. There are different points from which the same reality

may be approached. Defenders of the faith and disciples of unbelief are often looking at the same reality from different angles of vision.

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THE SCIENTIFIC EVIDENCES OF REVEALED RELIGION. The *Bishop Paddock Lectures* for the Year 1900. By CHARLES WOODRUFF SHIELDS. New York: Scribner, 1900. Pp. xvi + 259. \$1.50.

THIS series of lectures was evidently named on the *lucus a non lucendo* principle; firstly, they are not scientific; secondly, the evidence they present will be rejected as not competent by any judicial mind; and thirdly, the "evidences" are presented, not to establish or defend religion at all, but to support the theory of inspiration held by the author. The first statement and the last may be amply justified by some quotations, which, though fragmentary, are not garbled. The italics are mine:

Logically, if not morally, we are as much bound by the geological writings of Moses as by the theological writings of St. Paul, even though we should like neither or think one less important than the other. . . . Both [scientific and religious truth] are so implicated and combined in the biblical system that they must stand or fall together (p. 16).—Begin by admitting error into the written Word of God . . . it would become, sooner or later, not worth the paper on which it is printed (p. 21).—The only just, wise, and safe position for us to take is that . . . the divine revelation contained in the Scriptures, so far as ascertained *and ascertainable, cannot but be* infallible and inerrant. . . . It does not teach any theories in astronomy, geology, and other sciences; nor does it teach any errors in astronomy, geology, or other sciences (p. 22).—Even if the author of Genesis shared the geological errors of his age, as he may have done, yet there is no trace of them imparted in the revealed history of creation (p. 28).—It is time to protest against such speculations [by critics as to composition of biblical books] . . . because, in a word, they are either not proved or *not worth proving* (p. 37).

Such an attitude is more than unscientific; it is immoral, and therefore essentially irreligious. Dogmatism and dilemmas of this sort cause more thinking men to reject the Bible than they can ever win of the thoughtless to an unintelligent acceptance of it.

The evidential portions of the book adduce: (1) the testimony of